

constancy, the mind of average man is , on the contrary, subject to instantaneous fluctuations, so much so that seldom is such a person capable in his entire life of bringing an inceptive thought to its fruition.

P447 He begins a thought, expresses it with another thought, and winds up, after taking many tortuous by-paths, ^{and thus is in the end} ~~in~~ an entirely foreign thought. ^{what} ~~that~~ engenders ^{or} impersonal discernment able to correct ~~our~~ habits of digression.

P448 In the absence of constancy, we have not sensitivity at all but only a brutish quickness. An animal, too, is quick in seeing an unexpected move on the part of a prey, ^{or} ~~and~~ may even precede it in its course, at some point pouncing upon the victim. Hence this quickness, while an accomplishment natural to the beast nature, demonstrates an unnatural state of retrogression in the human.

~~One can and yet cannot judge~~ ^{a person} by what a man
says and writes. So many write and speak well
but live like hyaenas who know the advantages of
attacking a person when he is weak and not strong.
To appraise ~~others~~ ^{the} qualities with correctness
we must have knowledge of the ^{of others} nature which sits
close to ourselves, ^{we must, in other words, know ourselves} beyond the ^{knowledge} practices of
convention and the idealized meanings given by
convention to ^{place} them.

~~others, in intelligence as lively~~
as it sound. Therefore,

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4

If, as the psychologist does, we define mind as the sum-total of mental experiences, where does that bring one when one considers that the mind is broad or narrow in each person in quantity and quality of knowledge which makes the ~~sum-total different in each individual~~ - which ^{that} makes ^{the} ~~sum-total of experience~~, interpreted as being mind, different in each individual.

In other words, ^{the formulation} it would mean that mind is different in each individual. If that is so, then mind, in itself, does not exist as ultimate criterion of Truth or Mind.

If the totality of mental experience which is supposedly all of mind exists differently in each individual, then ~~how will one~~

as we come to know ourselves better, we become able
be able to judge between the better and the inferior mind? One cannot judge ^{the mind} it by its quantitative capacity; the only way ^{we} it can truly ^{truly judge is by looking to} be judged is by the qualitateness of mind which is relative to the absoluteness of mind, ^{though this statement} which can have ^{no} ~~no~~ meaning to ^{most minds} the average mind, being that it can only be apprehended by the most evolved consciousness which is a more rare consciousness.

can you
And though it is apprehended by some minds, ^{the} its substance ^{is it} cannot be made apprehendable to ^{by looking to} lesser degrees of mental development except by means of behavior and symbolic interpretation, as ~~proofs of such apprehension~~. ^{and} Of the proof which is symbolic interpretation, it may be said to be more difficult to understand as compared with their behavior.

more specifically, what is here meant is that the intelligence of an individual is dependent upon his choices to abstract intelligences and that this can be ascertained by looking to the behavior in life and the records left of his decisions in living. Hence, not all records are able to look at one's life and on the mental movements of wisdom and judge him reliably in regard to the knowledge shown of absoluteness. (A)
For when even that behavior is primitively understood, ^{by most men} how much less the symbolic language which ^{through symbols} directly speaks of ultimate ^{of great minds} apprehension, ~~be realized~~? Not only are their actions ~~distorted~~ and misconstrued in their own time but the records left of them are continually subject to gross misrepresentations ^{and over} which, being

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a.

As we become better acquainted with ourselves, we become more able to judge between the better and the inferior mind. We no longer judge it by judge it by its quantitative capacity; instead we look to the qualitateness of mind which is relative to the absoluteness of mind. Though this statement can have very little meaning to most minds, the substance of it can yet be made apprehendable through observation of behavior and symbolic interpretations. And of the proof which is symbolic interpretation, it may be said to be more difficult to understand as compared with the behavior.

More specifically, what is here meant is that the intelligence, the worth, the goodness of the individual depends upon his closeness to absolute intelligence and that the degree of this closeness may be ascertained by looking to his behavior in life and to the written records left of his discoveries in living. And while it is true that only the evolved consciousness can ascertain the degree of proximity to absoluteness attained by another consciousness, the possibility of evolution holds for all minds whatever their present attainments. As it is now, a fine behavior is primitively understood by most men. How much more then will be misinterpreted the language which though symbolic speaks directly of ultimate apprehension? Not only are the actions of great minds misconstrued in their own time but the records left of their thought are continually subject to gross misrepresentation. And even though these records are taught as truth, the teaching of them, in the way they are taught, does not at all succeed in conveying a conviction of their truth, of their absolute validity to the majority.

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B

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though these records are taught as truth, *the teaching of them, in the way they are taught, does not at all* succeed not in conveying it to the majority.

There are then these two ways of finding out whether a man has had direct contact with ultimate Mind - by his life and behavior and ^{by} the records left of his knowledge. *By looking to these we determine his intelligence - or lack of it - so far as the teacher has had contact with the mind.*

*none of them
ultimate or
primary or ultimate
and which is
the standard
of intelligence*

Those who assume that the mind of the individual is a complicated sum of various experiences ^{concerned} are interested primarily with minds, not

^{with} in mind itself - the whole of mind which is universal Mind. ~~That is,~~

^{and really just to} if one deals merely with specific knowledge, ~~one will never~~ gain the

^{which lies in the} understanding of the meaning of that knowledge ~~until one realizes~~ ⁱⁿ

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⁷ the existence of universal knowledge.

Just so, ^{one} ~~you will~~ never gain knowledge of a whole human body by studying only the members. Knowledge comes only when these members are seen as correlated factors belonging to the whole body. In order, then, to comprehend the meaning of each member, ^{one has} ~~you have~~ to know that they belong to the body and thus place them there.

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~~But~~ ^{one} if ~~you fail~~ to give them correlation in that body, ^{one has} ~~you will~~,

as the result, of this omission, ~~have~~ an infinite number of parts

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^{contains} but, no organic unity. ~~And it is~~ Only this organic unity which gives

the knowledge of the diversified functions of the parts. ~~So it is~~

^{only} only in the study of the whole body that one obtains the meaning

of the parts and the knowledge of their importance to each other

and, above all, how to behave to that body.

So it is with the mind of the individual.
We judge or, rather, appreciate its achievement
in intelligence not by assessing the quantity of
its informational details - its members, as it
were - but by looking to its qualitative relation
to the whole of which it is itself a detail.
Qualitative relation denotes experience and
experience, in turn, means behavior as referring
to the entire scope of reactivity.

Not used.

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~~depends upon stability of effort in obtaining this experience.~~

Let us suppose that a youth desires to apprentice himself to a master shoe-maker. He will go to a workshop where he becomes familiar with the instruments and materials pertaining to the craft he is to learn. Here, he will note the various leathers, nails, thread, and the lasts used in the production of the finished shapes. When he becomes the skilled apprentice and is more self-dependently engaged in his work, the outward forms of this sector of his world ~~will~~ demand less and less external attention and, as he becomes better orientated, he ~~will~~ show an increasing aptitude in operations requisite at certain times and at certain stages for the building of a shoe. Fewer mistakes, less waste motion ensue as he familiarizes himself with the materials of his craft. At last the workshop grows, as it were, a part of himself: No matter where he may be, its presence, with all the paraphernalia used in his trade, no less than the odor of leather and paste, never wholly leave him. The workshop has become a subjective laboratory. What was at first a thought in anticipation - though as a physical entity it was there even before he had his thought of it - became, ^{present} then, an observation of many technical and isolated variations. And when he had more fully entered that workshop, it became inner congeries of sensation which, after much association ~~proved through direct~~ ^{or} contact, became to him an intimately noticeable part of his nature.

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So it is with the progress of the ~~relations~~ of individual consciousness with respect to the universal. ^{as with} which, as ^{that universal} the existence of the workshop prior to our imaginary apprentice's idea of it, exists to be known as reality. On the way towards this knowledge, there are, at first, ^{only} ~~but~~ vague, indeterminate sensations, ^{there is} no sense as yet of close and steady identification, ^{which comes only when} ~~not until~~ a more vivid contactual bond has been definitely

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established. Then the feelings usually interpreted as divisions between extraneous environment and the psyche begin to melt away and to cease: there is no longer the gap, the wide distance between inner and outer worlds as commonly sensed. Values, different but not separate^(distinct but not isolated), are occupying its place. Constant^{the} assimilation is bringing about unification; there is perpetual sensation tending toward the breaking down ~~or~~ lifting of separations between the self and the non-self (the non-separated self); between the accepted self as dominantly known and the unknown² self of emergent evolution. It is also tension in the process of coming to rest, ^athe groping of a vague need becoming necessity^{expressed}, on the way to consummate reality.

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The Cultivation of consciousness or mind is ^{as} the building of a psychic lever which raises the self from a rioting, ^{on} ~~fluxionary~~ ^{fluctuating} existence to calmness of being, from a multiple reflected state to confrontation of principle. The intellectual-emotional sensations of the various stages experienced on the way thereto may be likened to the subtle recordings of a seismograph. But to explain the ^{various} ~~sensitivity-producing~~ activities encountered in these transitional stages by means of ^{verbalities} ~~theoretically~~ ~~descriptive modifications~~ alone is ^{not only} an impossibility, ^{but gives rise} besides giving rise to interminable misconceptions. For their functional nature conduces to understanding only when an ungenuous affinity with thought and feeling has been directly and vigorously established. One can ^{at most} barely hint at the fundamental significance of consciousness at any stage, be it rudimentary or of elaborate skill, ~~through word-inter-~~pretations for the reality of it is a matter of profound emotional as well as intellectual recognition of which, though by no means easy, anyone may become capable.

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P. 463
A strong consciousness ^{of self} helps one to ^{lose} retain ^{or retain} a good conscience because it does not permit the performance of of such acts as have adverse

Self-knowledge of the operations of the mind divulges, then, a unity of purpose in life which helps the consciousness to grow to the point where it regards the common good as its own. And the teaching of self-development in connection with the universal aim is the only education which can profit the learner in every way. Education may very well consist of many subtle and varied branches of lealedge, but all of them should be harmonized, so to speak, in one universal language. Only so will the school avoid wasting the the best tendencies of the learner by forcing him into clumsy accomplishments. Then his life will no longer be wasted in pursuing erroneous ideas of success vividly impressed upon him by foolish parental interest seconded by pedagogical taskmasters who, possessed by desire for reputation and the assurance afforded by a bank account, inculcate the possessive attitude. To be sure, in doing so they crush any tendencies towards morality.

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b

Likewise, as the consequence of efforts towards the understanding of morality, the soil necessary for the cultivation of consciousness, the disturbing elementary conditions of development which scatter concentration and interfere with self-knowledge

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A strong consciousness of self helps one to retain ~~or to obtain~~ a good conscience because it does not permit the performance of such acts as have adverse reactions. Morality refers merely to the elimination of disturbing conditions encountered in elementary stages of development. These conditions scatter concentration and, in doing so, interfere with self-knowledge. But as all one-sided elements of mind are brought, bit by bit, under the authority of its maturer elements, the personally engrossed nature surrenders control to the progressive energies engaged in striving towards knowledge beyond the ties of ordinary instinct. These energies are always met with in those who venture sufficiently inward to seek them. They are never absent in those who discover for themselves that the undisciplined personal sense defrauds the aim of the Highest which, through its most vital instinct in us, the impersonal sense of consciousness which is the truly personal consciousness, reveals the universality of all mankind.

a

No society is so degraded as that in which the external security is worshipped as its greatness hope for happiness. It is difficult enough to teach others, but when those who teach do not season the knowledge they impart with the knowledge which is character, in no way can they be said to be teachers. What is the advantage in one who hands on knowledge to his pupils but does not, at the same time, teach them how to develop themselves so that they may serve themselves properly of it? If he does not and cannot do this because he follows only the vulgar mode of teaching which comes down to intellectual absorption without the interest in morality that gives knowledge true profitableness, will not most of those who receive that knowledge make promiscuous use of its power? The question is, then, in what way can knowledge be best dispensed and its misuse effectively guarded against.

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If teaching consists in acquiring a knowledge of things, it must also, when one sees the matter rightly, consist of a knowledge of the student's nature so that he may learn to protect himself - which simultaneously protects others - against the injuries sure to be inflicted by the offending side not of knowledge but of his nature. What then should be cultivated except the self-reflective side, the consistently considerate and therefore superior side, that makes knowledge in whomever it exists, not only least damaging but a foundation for further inquiry and accomplishment. And where there is inquiry, there is also intelligence and where intelligence exists, there is also morality.

P. 464
B

To know and to fulfill the purpose of one's knowing is to live understandingly, but one must first ^{what to know.} know. Thus, the intelligent man is first known to himself while the unintelligent man who will sometimes be one of much knowledge, seeks only to be known of by others. According to the extent of self-knowledge a man has will be the quality of his individual life both in regard to himself and in relation to others. For he will find in his own life only what is to be found in varying gradation in every other life, and if he strives to live by the energy of that understanding, the meaning of all life becomes clearer to him, not by an act of reasoning only, but by thinking feeling intuition which is the revelation of the whole.

P. 464
C

Self-awareness lies at the root-part of all sound education which seeks to perfect by offering a better way of life to be achieved through the strengthening of mind. Without it, a man may partake of life, but he can never partake of comprehending growth. But so long as he lacks growth, his maladies can never cease. Dullness of imagination and perverseness of knowledge will be his lot. Cunning yet enfeebled thought must cancel his opportunity to become a free man. Unable to steer his life towards its legitimate goal, he will always be goaded on to seek one or another of the tempting ways of escape that eventually turn into torture. And though he believes, as so many believe, in Luck to blow him to some happy end toward which, with longing, he sets his face, by the very nature of his ignorance it is not in his power to find it. Yet as one of world's children, as one of its handicapped millions, as one who is ignorant, aged, or helplessly sick, he is yet never beyond teaching as so many prefer to believe. He is but the victim of the thing the world calls 'education' but which is the darkness of mankind and not its true light.

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It makes a great difference whether the child is taught the care of a thing or to care for possession. The care of it will teach him to become a liberal and intelligent owner whereas the commonplace idea of ownership makes of him only the paltry possessor. For release from this source of misery, he should not be coerced, either by flattery or by disparagement, to do or not to do a thing but be taught to observe and to discern for himself through natural delicacy of example which would first be afforded him through association with his parents. Had they received a more than clever education in school during their own childhood and youth, one enabling them to see in the profitable the useful and in the useful the learning (though not for its own sake but for the enlightened action it yields - which is good for its own sake), even the smallest details in their lives would bear for them a degree of importance equal to the largest in ^{creating} precipitating as well as in solving problems. And this knowledge they would teach to their child whose sufferings and joys would then provide materials for thought and not, as is now the case, merely divert or badger.

P. 466
a

We will all admit that the subtle always underlies the obvious, that the easily noticeable fact is produced by the more subtle. Yet so many of us regard only the obvious manifestations as the formidable problem, seeing it so only through ignorance of the fundamental. All problems are vast, even though they seem to pertain only to the individual, because in reality they concern all humanity. But where minute problems find no observance and study, the great bulk of them can find no real solution. It is the cure of the former which becomes cure of the latter. But artificial and partial regard for problems which looks to *the* easily arrived at solution brings no happy results.

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b

And yet, were you to tell the average-minded instructor of the derelict millions millions produced by his schooling, and that they could and eventually must be taught to solve the confusions and riddles, the nameless brutalities that now compass them, he would, though he is not far removed from the half-witted old woman who knows not the truth of what she speaks nor speaks the truth of what she knows, rightfully call you a dreamer. The true educator is always the dreamer, made so by his self-questioning and self-knowing. But what he dreams of is to free man from the swaddling bands which stifle him. Without a dream, no longer contracted and convulsed by fanatic, stagnant intellectualism, life would have no meaning beyond the petty values set upon it by prejudiced thinking. It would be like a mansion having no windows or doors through which one could look and reach outside of the confines of walled rooms and corridors. The dream is but the vision of the ideal which all men have as a reminder that it is to be attained. Tending is needed if the ideal is to become useful strength, if the higher purposes of willing are to be accepted by the will which is most often but a cesspool of moral weakness. Only those who have caught the vision of mankind's possible destiny glimmering immortal (not shining but glimmering because the vision is not always clearly seen) through change upon change on the way

P467

Thus, with the problem of evil it is certain that ignorance of evil does not give knowledge of good. To know evil, yet to know better than to partake of it, is to practice good, is to realize wisdom which is intellectual and emotional morality. The easiest acts to be imitated by the innocent yet ignorant are acts of thoughtlessness. Adult delinquency quickly becomes child delinquency and continues to perpetuate itself in the new generation despite all legislation and attempted reform. It does so because artless children quickly become adults and adults beget children, and they become useful men or rogues according to the fashion in which they have been taught.

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to growth, are the ideal teachers. Though most of these are unmentioned and unknown, they go on sowing their seed of good grain in the receptive of the world.

Only a higher understanding of education can produce a higher standard of human behavior. Which requires that education turn its efforts to the strengthening of the consciousness, that it build upon the present achievement of intelligence in the pupil with and through which a progressive advance may be effected. To teach man for his true advancement, the educator can never deny the idea of potentiality of psychological growth in any student especially when the student is intellectually clumsy and perhaps difficult to manage. If he should, at times, despair of the other's ignorance, let him remember that he, himself, was once that impossible one, if we are to believe in the principle of evolution, and that men, at the dawn of history, were barbarous creatures ^{before some} became good enough teachers in whom truth was allowed to grow to allow others to grow in truth. And if they are to grow in truth, he must keep in mind that he is not merely developing brains, but also beings and not despair or give up his attempts to teach them.

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Toa
To affirm: "It is useless. They are too weak for the struggle," is a vain idea entertained only by mystified dreamers who imagine and call themselves realists but are the first to show dullness of character and intellect when faced by subtle realities. They are those who fail to perceive the depth present in every being, a depth inherent in the most rudimentary state of consciousness that makes it capable of advancement.

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One cannot distinguish between intelligence and ignorance as easily as one may tell an obviously ripe fruit from a rotten, but he who builds in himself the consciousness of higher truth can choose to increase self-awareness of it in his fellows. And the difference between the choice is the difference between wisdom and sophistry. The consciousness of mankind always shows by its actions which of the two, and how much of each, education has chosen for teaching it.

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b

That is the thing with intelligence. It is most usefully viewed as an achieving rather than as an achievement. Intelligence, the appreciation of the ideal - calls for an appraisal of its present level only as a foundation upon which to build. And because intelligence deals with the ideal possibility, does not mean that it deals with generalities and high sounding intentions which remain unfulfilled. It happens to be utterly realistic in its approach to that ideal and therefore it focusses upon the actual conduct of life, upon upon everyday deeds whether looked upon as insignificant or of decisive importance. And out of this issues a finer behavior and a finer symbolic expression of the truth it discovers.

Unused

Your own.

P469

C

14

p. 136: Weber: " Now, whether we have scientific inspiration depends upon destinies that are hidden from us, and besides upon 'gifts'!.

Development does not rigidly begin here and end there.

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What is hidden is not without cause. The disparity between a great mind and a small, narrow one is because of development. And to say one is gifted is to say that one has development to that point of being gifted - which is also true of one whose capacities are not outstanding. For he is gifted to the degree of his development only he is not considered gifted in relation to the rare and outstanding manifestation. *and since all its develop*

P. 446

And up into me
entirely different
from the rest

~~Thus~~, While the mass of an iceberg can be measured, not being subject to extreme change because it has, in its usual environment, a relative constancy, the mind of average man is, on the contrary, subject to instantaneous fluctuations. Indeed, ~~So~~ much does it fluctuate from moment to moment that seldom is such a person capable in his entire life of bringing an inceptive thought ⁽¹⁾ to fruition. He begins a thought, ~~expresses~~ ^{loses} it with another thought, and winds up, after taking many tortuous by-paths, with an entirely foreign ^{one}. Not having the ready sensitivity or impersonal discernment able to correct his habit of digression, he is forever travelling in a circle of futility. and yet ⁽¹⁾

1 / 3 of 10. 4 5 6
(1) what does occasionally meet some need made in the life to fruition

(1) not having one secure thought, we want a secure world and life. ~~a if with the world is a heap of~~
~~from the rest~~

Self-knowledge.

concerned
something?
(A) How long do we hold on to any one thought concerning ourselves -
thoughts should not involve deeply? that we may know who we are
and which one does not? - without being diverted by others so that

we may eventually have the power of holding on to a profound one

without it being dispersed by *several of our inner disturbances* shoutings, laughter, disturbances.

the urge to cause a great deal of exposed activity which
the desire for reward?

for directing to feel the restlessness;
Therefore understanding is given to so few for lack of this
great understanding of mind?
necessary control over one's self. *as deadness of the thinking.*

the mind may grow powerfully by taking
This we may attain by minute steps - then taking larger and
larger ones until we reach a strength which is tangibly demonstrable
to others - at least in accomplishments of behavior.

in understanding of removal by taking
minute steps *which become* which become larger & larger
until they become impossible or delusion or
clarity

actions, at least ~~some~~ actions, ~~and~~ are
things considered, (338) ~~the~~ ~~our~~ actions
the ~~our~~ consequence ~~in our~~ ~~action~~ thought
which we ~~are~~ to be.

(#1) Although they are always objectively raised ^{to him} in having ~~been~~^{by} demon-
strated; ~~more~~

Man is like an iceberg and his actions form
the visible part of him. ~~Now~~ ^{are hidden within in meaning} if his mind worked

correctly, worked ^{was executed} intelligently, worked ^{ce} ~~consist-~~
~~ently~~, it would be a simple matter, ^{for them} to know his ^{clear} ~~clear~~ ⁽¹²⁸⁾

mental quality as his actions would then be a
~~abundant~~ ^{abundant} ~~translation~~ ^{translation} of his mind. But this is only

true of the exceptional human being, not of

the average whose mental world is in a state of
madness - *madness* - *unreliable*

it is therefore an inconsistent behavior which makes
secondary for himself. ~~It is not only possible for him~~
it is possible not only for him but for others

like him to arrive at some intelligent estimate
of his mental processes through evaluation of
his behavior.

~~and~~ have an influence upon the thinking ~~and~~ to be.

Thomson's upper form from action have their consequences in
our thought & expression & manner and posture thinking are of a living
action expressed (not as a static thing) return to vitality where is relaxed

~~things and attitudes, insert which it ^{is} ~~was~~ the type itself.~~
~~to be expressed.~~ ~~It does not determine the meaning~~
~~to be expressed.~~ ~~yet to be:~~ A81

But as A82 ~~might~~ ~~indicate~~ ~~independent~~ ~~of~~ ~~it~~ A83 ~~now - only~~ ~~becomes~~

least or more probable
 3 — — — — — clearer
 lets see if understanding;
 and embrace or lies under one sphere
 of proposed action.

(A81) but ~~it~~
 study influences it to the point to
 where ~~it is not possible to do so~~, it
 responding to itself is

continued

Continued